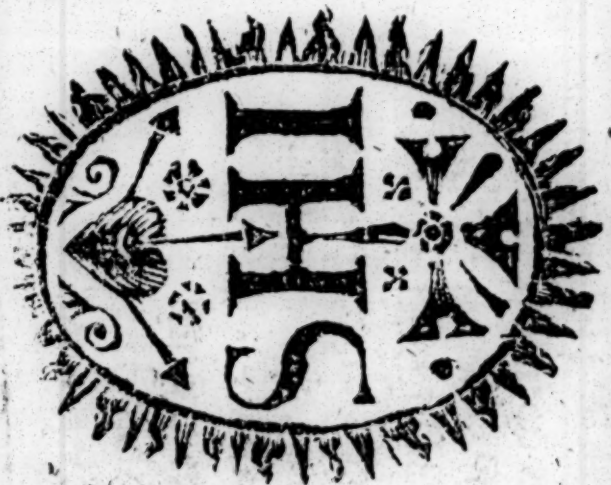


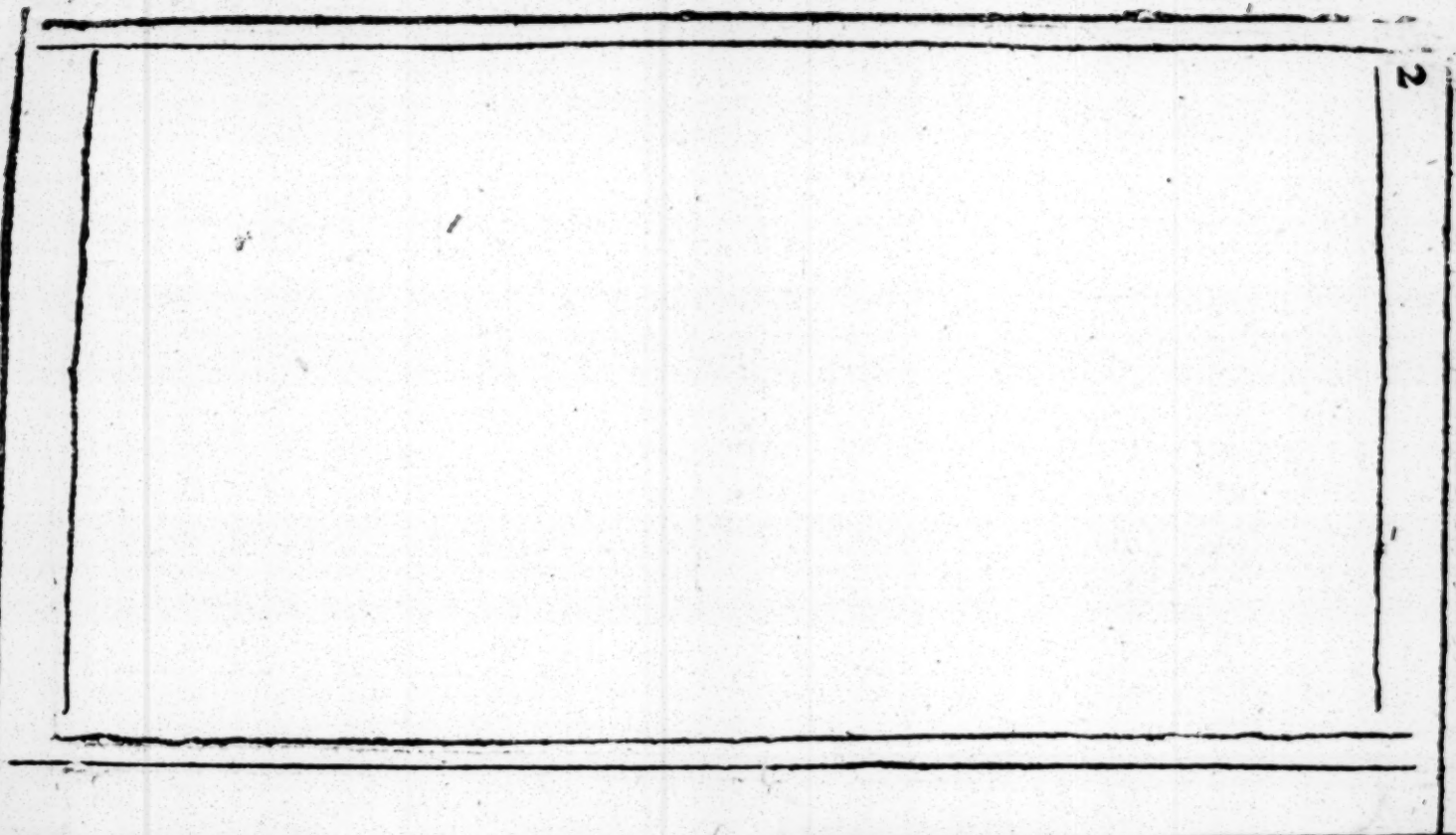
THE  
LOVE OF  
THE SOVLE.

Made by G. M.

*whereunto are annexed certain  
Catholicke Questions to the  
Protestants.*

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§§§§§ IHS §§§§§

A LETTER SENT  
TO HIS SISTERS,  
MARRIED TO PROTE-  
stants, and themselves trained vp in  
heresie, where hee sheweth and  
proueth the Catholicke Church to  
be the true Church.

TO MY LOVING

*And best beloved  
Sisters.*

**D**EARE Sisters, my care,  
my loue, and of all world-  
ly things (next to my  
good MOTHER) my grea-  
test comfort & ioy. Vnde if you  
did thinke that I do most hartely

A 2

loue,

loue you, you could not al-  
wayes heretofore haue declared  
your exceeding loue ſo plenti-  
fully towards mee, for the  
which Almighty God reward  
you. This my loue because it is  
not a naturall affection onely,  
but ſincere and true Charitie  
forceth mee to wiſh vnto you  
my louing Siſters, not onely  
many worldly commodities,  
which (Godbe thanked) you  
lackenot: but much more, all  
ſpirituall treaſure and Heauenly  
riches, whereof you cannot haue  
great ſtore, becauſe you dwell  
not where it groweth.

I know good SIſTERS, that  
you meane well, and moſt wil-  
ling are you to doe that which  
might pleaſe God: But in good  
ſooth you are out of the way,  
and therefore the farther you

holde

holde on, the farther you are from your iourneyes end, and the farther from Heaven. The wise man saith: prou. 14. *There is a way which seemeth to a man right but the end thereof leadeth to destruction.* Beare with mee if I write boldly, and tell you the trueth plainly, I am your brother, I loue you as nature bindeth mee, not onely in worldly respect, but much more towards god. Your soules are deare vnto mee, my heart alwaies mourneth to thinke vpon your dangerous state wherein you stand. O good Sisters, the paine of Hell exceedeth all torments, and that fire shall burne for euer. Happy are they that keepe themselves by Gods great goodness within the Catholicke Church, for out of it there is

6 *The Ioue of the Soule.*

no hope of saluation : And most happy are they that hauing been out of this Church by the wicked perswasions of false Preachers, when it pleaseth God to send them true teachers, will not remaine obdurate : but followe good exhortations , and good wholsome Doctrine, and so returne again as obedient children to Christ their Father, and to the Church their Mother, who are alwayes ready to receiue them : Remembring that which a most auncient and learned Father writeth. *St. Austin* in the 88. psal. *He shall not haue God to be his Father, who will not haue the Church to be his Mother.*

If you aske mee what this Church is, that is called Cathollicke, and how you may know it, beholde the true and certaine

markes

markes thereof, and your selfe iudge whether you bee within it or no. This Church is a congregation of all true Christians, which began in Christ and his Disciples at *Hiernsalem*, & from thence grew and multiplied thorough out the whole world, according as it is saide in the Psalm: *Their sound* (speaking of the Apollles) *is gone into the whole world, and their wordes into the endes of the earth.* psal. 18. ver. 5.

The first } So y<sup>e</sup> the first marke  
marke of the } of the Church is,  
Church is } that it must growe  
to bee Visi- } & multiply, be seene  
ble. } and appeare alwayes as a light  
in the world : and therefore  
Christ calleth it *A City builded*  
*upon Hill, which cannot bee hid.*  
And the blessed Martyr St. Cyprian saith : The Church being



lightned with the brightness of our Lord, doth reach foorth her beames throughout the whole world. And St. *Augustine* be- sides many other places to this purpose, compareth Christ and his Church to that *Stone which was cut out of a hill without mens handes, and after grewe to bee a mighty Mountaine, so that it filled the whole Earth.* For vndoubted- ly this stone whereof the Pro- phet speaketh is Christ, who was borne of a Virgine without the helpe of man, and is now growne from a fewe Apostles and Disci- ples, to an infinite number of Christian people in all Countries confessing one Faith, & one Be- leefe: and this is the Catholicke Church, whereof your Crede telleth, and teacheth you to say.  
*I beleue the Catholicke Church.*

Let

Let vs see now whether this marke doth agree to your Brethren in *England*, who call themselves Protestantes, or to vs whome it pleaseth them to call Papists. First they call themselves in their bookes, the English Church, that is to say, of that Faith which is professed in *England*: But we are of the Catholicke Church, that is, of such a Faith as is professed in *France*, in *Spain*, in *Flanders*, *Brabant*, *Zeland*, &c. In a great part of *Germany*, in all *Italy*, and beyond, where so euer there be Christians, and is preached in the *Indies*, that neuer heard of Christ before, and encreaseth wonderfully. And within these fortie yeares, in *England*, *Scotland*, *Ireland*, *Denmarke*, and *Germany*, there was

10      *The losse of the Soule.*

no other Faith openly professed but ours. And now also in all these Countreys, how many are there thinke you of secret Catholickes that with for the olde Religion againe with all their heart, and follow the new onely for feare? Nay how many are there especially in *England* that doe yet openly professe the Catholicke Faith?

Aske good Sisters aske, and you shall learne that all the Prisons, not onely of *London*, but of *England* are full of them, because they will not yeeld to these new proceedinges nor contaminate their soules with this newe Service, and leaue the olde true and Catholicke Faith: besides a number of sundry degrees, which are dead in prison: Namely twenty three Bishops, all deprived

deprived of their living these twenty three yeares, and now but two of them aliue: I omit Doctors, Deanes, Archdeacons, Knights, Squiers, partly in Prison, partly departed the Realm and forsaking all, rather then they will forsake God, and his most true and vndoubted Religion. This is true (good sisters) as knoweth God, you seldome heare of these thinges, and therefore you thinke either there is no other Religion but that cold Service without all comfort and deuotion, which you see in your Parish Church, or you thinke that must needs bee the best, because you are not taught any other: whereas you see (if you beleue mee) that all Christendome almost is of another Religion. And therefore this is the

12 *The lone of the Soule.*

Catholicke Church, and yours is worthily called by your owne Ministers, the Church of *England.*

The second Marke is  
{ But this shall better appeare if I giue  
you another marke

of the true & Catholike Church which is, that it must continue for euer, and from the first beginning, which was in Christ and his Apostles, neuer to faile, but to appeare and be seene still as a City vpon a hill, or a light in the world : For Christ saide, *I will be with you vnto the end of the world.* math. 28. Againe, *I will send you another Comforter, the spirit of truth, who shall remaine with you for euer,* And vnto Peter. *Vpon this Rocke will I build my Church, and the gates of Hell shall not preuaile against it.* mat. 26.

That



That is to say the Deuill and all his Ministers, shall neuer so preuaile againſt this Church, but yf it will ſtill appeare & profeſſe one, and the ſame Faith: So that there ſhall bee no time, wherein this Faith and this Church is not. Now marke good Siſters I pray you hartly, whether your Church and your Engliſh religion hath bin alwayes in the world ſince Chriſts time. I will ſpeake vnto you as before God, and as I ſhall anſwere before him at the latter day, and therefore I requeſt you to marke well my wordes, and to conſider of them. A whole thouſand & ſue hundred yeares after Chriſt, your Engliſh Religion was not heard of in any part of the world, but I tolde you before, that the true Church muſt continue for euer,

and

14 *The loue of the Soule.*

and appeare alwayes, vntilſſe you  
thinke Chriſt is falſe of his pro-  
miſe. When began your Religi-  
on then ? Forſooth about fifty  
yeares agoe, by one *Martin*  
*Luther*, in *Germany* a Friar : who  
aſwel for other vngodly reſpects  
as alſo becauſe hee would needs  
marry, and brake his voue  
which hee had made of chaſtity,  
began to preach againſt the Ca-  
tholick Church; and becauſe he  
taught great liberty, as that Prin-  
ces ought not to reuerence the  
Pope : that all Prielts might  
marry : that no man need to faſt,  
and ſuch like : hee found many  
Disciples in *Germany*, and hath  
vnto this day carnall and fleſhly  
men that loue their owne plea-  
ſure, more then the will of God,  
and his holy Church.

But will you know what man-

ner

ner of man this was ? Forsooth being examined by learned men concerning his Doctrine, he was so prest & angered with the force of truth, that hee saide in a rage. *This quarrell was neuer begun for Gods sake neither for his sake shall it be ended.* Will you know further that hee wrote against the Pope for malice and not for conscience: himselfe in his letter to *Argentineses* saith : *I neither candery, neither will I, that if Carolostadius or any other man could five yeares agoe haue perswaded mee that in the Sacrament is nothing but Bread & Wine, he might haue deserved of me great thanks.* for I laboured in that matter very carefully, knowing right well that by that meanes, I might much haue hindered the Popes Authority. Marke & this man would gladly  
haue

haue found somewhat againſt the bleſſed Sacrament, but a long time hee could not, till at length the Deuill had taught him to write againſt the Maſſe, as himſelfe witneſſeth in his bookes, *De miſſa angulari*, where hee telleth what talke he and the Deuill had together. Much more could I tell you of this man, but of this little you may iudge whether you may aduenture to build your faith upon this man, who liued within theſe fifty yeares, and to forſake the ancient Faith of all Chriſtendome: continued from Chriſt vntill this day: for it is moſt certaineſſe from this man came your new Religion into *England*, but not immediatly at the firſt when hee began to Preach, for King *Henry* the eighth, wrote a learned booke very earnestly againſt him

which

The Que. Maieſties Ma. ther wrote a learned booke againſt Lueher for the Pope.

Afterward hee ſooke him not vpon Religion or conſcience but vpon diſpleaſure.

which is common to be ſeene but long after, partly when the K. begā to take diſpleſure againſt the Pope becauſe he might not be married & vnmarried as hee liſt: partly and eſpecially, when K. Edward being in the beginning of his raigne, but a very Childe, was ouer-ruled by wicked Couſailers to maintaine ſuch a Religion, as might beſt agree to their carnall appetite. This was the beginning of your Religion, for as for King *Henry* hee went not ſo farre as they are nowe come: But whereas for his pleaſure hee put away the Popes authority, and for his proſite

had



had plucked downe Abbies, hee  
let all other pointes in manner  
remaine as before, and for this  
repented before hee dyed as it is  
knowne, if not, we be to him  
that euer he was borne: for there  
in the next world good sisters,  
Kinges and Queenes come to  
their accountes, as well as you  
and we poore folkes.

I could heere tell you of many  
learned and vertuous men that  
were then put to death, because  
they would not yeld to the  
King in his vnlawfull doinges:  
knowing right well, that it was  
all contrary to the Law of God.  
Amongst whom were these two:  
the Bishop of *Rochester* the most  
vertuous and best learned of all  
the Clergy, as appeared by his  
bookes. And Sir *Thomas Moore*  
Lord Chancellor of *England*

a Lay-man, who for his vertue, wisdom and learning, passed all temporall men that euer were in that Realme, as appeared by his learned workes written in the English tongue, but nowe not suffered to be reade : because they reach the Catholicke Faith : some men will tell you they were beheaded for treason : but beleue them not, vnlesse it bee treason to obey God rather then Princes, surely other treason they committed none.

The third      One marke more  
marke is V.      { I will shew you to  
                                discerne the true  
Church, & that in few wordes :  
but so plaine that your selfe will  
confesse it. To know the Catho-  
licke Church, this is certaine  
and an infallible marke, if it

bee

bee in vniue and concord, if it haue an agreement and consent of heartes and opinions : that is to say, if it haue but one Faith and Religion : For of the true Church it is said, *The whole multitude of belouers had one heart & one minde.* Act. 5. And St. Paul saith. *One God, one Faith, one Baptisme.* Eph. 4. And againe : *God is not a God of dissention, but of peace and vniue.* I. cor. 14. Look now and consider the state of your Protestants in *England* onely, are they all of one Religion ? Haue you not among them, some Lutherans, some Calvinists, some Puritans, all agreeing against the Pope, and each disagreeing one from the other ? Doe not your Lutherans preach, yea before the Queene, not without great thanks for their labour, that the

body

body of Christ is really present in the Sacrament ? And doe not your Caluinists preach cleane contrary, that there is only bread and wine ? And as for your Puritanes, doe not they preach and write so farre contrary from the other two, that they are now forbidden to preach and cast into Prison, and put from all liuinges ? Yea the Communion booke it selfe, doth it not now say cleane contrary to that which it saide in the latter end of King *Henry* his time ? Then you were expressly commaunded to beleeue that vnder each kinde of Bread and Wine, are contained the body and bloud of Christ, now it is a petty treason to say so ? I speake not heere of *Denmarke*, of *Geneua*, of other Cittyes in *Germany* who are all

Pro-

Protestants, and are differing among themselves and from you. I haue onely declared how great diuersity and disagreeing there is among your Protestants, at home within one little Island: which is so euident and so farre from good Christianity, that it may be vnto you a very certaine and sure token, that the true Faith cannot be among them, which hitherto cannot agree in one faith, each condemning the others opinion.

Thus (dearly beloued, and my very louing Sisters) I haue giuen you certaine generall markes to learne the true Church: To write all were infinite, because all bookes are full of our Religion, I trust hereafter to instruct you in euery point as you would desire, & I pray God giue you grace

that



that you may desire it : And at once would be too tedious : In the meane time remember these two things : *When your Religion began, and by whome*, and how it came at length into *England*. This is the yeare of Christ, a thousand five hundred eighty and three. *Luther* began to Preach within these fifty yeares : If hee preached the truth, then all before him were deceived, where was the Church of Christ in all the world for a thousand and five hundred yeares before ? & how is Christ true of his promise, that said : *I will remaine with you for ever, and the holy Ghost shall teach you all truth, and the gates of Hell shall not prevaile against it.* But for our Church, that is to say, the Catholicke Church, we can shew how it is growne,  
and

and continued from the Apostles vntill this day, and neuer failed : we can reckon you from time to time, Councelles, Bishops, Doctors, infinite numbers of good Christians of all ages, that were of our Faith, and of our Church. Can your Ministers deny but that S. *Chrysostome* alloweth praying to Saints ? Or that S. *Hierome* calleth the bishop of *Rome*, supream head of the whole Church vnder Christ ? Or that St. *Augustine* prayed for his mother being dead ? Or that hee honored & reliques of S. *Steuens* ? Or that St. *Gregory* saide Masse ? Or that S. *Ambrose* sayeth, before the wordes of consecration it is Bread and Wine, but after the wordes are spoken by the Priest, it is the very body and bloud of Christ ? Or that all Christians

in

in *S. Augustines* time, did worship the blessed Sacrament ? or that the second Councell of *Nice*, did many hundred yeares agoe allow the vse of Images, for the memory and representation of Christ and his Saintes, condemning Image-breakers. Or that *S. Bernard* was an Abbot and had Monkes vnder him, as in Catholicke Countreyes now a dayes ? can they deny but that all this is true ? and dare they deny these vertuous Fathers and Doctors of the Church to bee now Saintes in Heauen ?

O my good Sisters that you could vnderstand their bookes and their writings, that you might your selues see what they say, and what wonderfull men they were, endued with the spirit of God exceedingly above

B

other,

ether, even good men, much more then your licentious lea-  
ders, I doubt not but if you  
would suspect your newe Doct-  
ors, and follow these, you should  
perceiue they had the Scriptures  
at their fingers endes, they knew  
right well the meaning and sence  
thereof night and day by fasting  
and prayer, and chaste life, be-  
seeching God that they might  
vnderstand and truely expound  
his worde. O what a difference  
is there betweene them and these  
new Preachers? Sisters, I appeale  
to your consciences, whether  
will you, or ought you to trust  
in the expounding of Scripture,  
your young vnlearned and flesh-  
ly Ministers, or these auncient,  
most skilfull, and most vertuous  
Fathers.

When Christ said: Take care

*this*

*this is my body. All these fathers say and agree, that it was his body in very deed : your ministers tell you it was but Bread and Wine. When Christ said to Peter : Thou art Peter, that is a rocke and on this rocke will I build my Church. Mat. 16. These fathers say that Peter was made head of the Church, and after him all his successors in the See of Rome where Peter was the first Bishop. Your Ministers tell you that Peter had no more preeminence then the other Apostles, and therefore the Bishop of Rome hath no more authority then another Bishop hath. When Christ said to his Apostles. Receive ye the Holy Ghost, what shall ye doe loose in Earth, shall bee loosed in Heauen, and whatsoever ye do binde in Earth, it shall*



*bee bound in Heauen. These Fathers say that Christ gaue to his Church authority to remit sinne by the Ministry of the Priest, to all such as doe truly repent, and therefore will haue the people goe to Confession : your Ministers haue taken that comfortable Sacrament of Penance away altogether. When Raphael the Angell saith in the twelfth chapter of Tobias : That hee did offer up Tobias prayer to Almighty God. And when in the second of Machabees the fiftenth chapter, Onias the Priest saith of Jeremy being dead. This is he that prayeth much for his people, and for the holy City : These Fathers say, the Angels and Saintes doe pray for vs, and that wee may pray to them : your Ministers doe not sticke to say, that these bookes of Tobie and the*

*Machabees* are scant good Scripture.

Many other thinges like vnto these, I could reckon, but I should bee too long, fearing least I should weary you: these few are sufficient to giue you a taste of such markes as may shew you the Catholicke Church. These and many other great reasons doe keepe all good Christians within the Church. These thinges make so many Catholickes, partly to haue suffered death: partly to haue dyed in prison: partly to continue in prison so many yeares: partly to forsake their pleasaunt countrey, their deare friendes, and to liue to their Conscience among strangers, being thought of many worldly men to be very fooles for so doing: but they knowe

right well that the wisdom of  
this world is foolishnes before  
God. And Christ saith, *Hee that  
loeueth Father and Mother, Sister  
and Brother better then mee, is not  
worthy of me.* Mat. 10.

Sister giue me leaue to tell  
you somewhat of my selfe, not for  
any brag, but the more to moue  
you, and to giue God all the  
praise for his great goodnes to-  
wardes mee. It pleased my Pa-  
rents to bring mee vp in learning  
as you knowe; as I was not the  
best, so I was at all times not  
counted the worst among my  
fellowes and companions: some  
small estimation I had in *Oxford*  
about my desert, more after-  
wardes when it pleased the Duke  
to make mee, though vnworthy,  
Tutor to the Earle his sonne: as  
long as his grace did prosper, I

liued

liued in his house to my conscience without trouble : when hee was in the Tower, and other men ruled his house, I was willed to receiue the Communion, or to depart : if I would haue yeelded, I had very large offers which I neede not to tell. It pleased God to stay mee so with his grace, that I chose rather to forsake all then to doe against my beleefe, against my knowledge, against my conscience, against the law of Almighty God: For a time I lay secretly in England, afterwards I came beyond the Seas into these Catholick Countries, out of schisme and heresie : for the which I doe thanke Almighty God much more then for all the estimation that I had, or might haue had in England. Whatsoeuer my

estate is here, I doe more esteeme it then all the riches of England as it now standeth.

And were I so mad thinke you to forsake all preferment, all livinges, all estimation, to live from my good Mother, from you my louing sisters, and your husbands, from other my deare friendes and companions, out of mine owne most pleasant Countrey? would I doe this thinke you, but that my learning and my conscience, telleth me, that to follow your Religion is present danger of body and soule, and to bee in the Catholicke Church is the onely way to salvation? Fie vpon all worldly riches, when the soule is in danger: nothing is so precious as the soule: first seeke for the kingdom of Heauen, and for other

things



things as it pleaseth God. O that I might vnderstand once, you were of my minde, and of the Catholicke Religion: O my heart would leape for ioy, to consider that although we cannot liue together vpon earth, yet wee may hereafter meete in Heauen, which is vnpossible as long as wee disagree in faith. Saint Paul saith. *There is one God, one Faith, one Baptisme* S. Augustine saith, speaking of one Emeritus, *Hee cannot bee saved but in the Catholicke Church.*

Do you thinke it sufficient to beleue in the Father, the Son, and the holy Ghost? Harken what S. Augustine saith in the 88. Psalm. *What doth it profite thee, if thou confesse the Lord? if thou honour God? if thou preach of praise him? if thou acknowledge*

his Son? if thou confesse that he sit-  
terh at the right hand of his Father?  
What doth this profite thee, if thou  
blaspheme his Church? S. Athana-  
sius in his Creed saith, who soeuer  
will be saved, it is necessary that he  
holde the Catholicke Faith, which  
Faith, vntlesse a man beleue in all  
points, and every Article, without  
doubt (saith he) he shall perishe euer-  
lastingly. One point is (good Si-  
sters) that Christ gaue vs at his  
last Supper, his owne blessed bo-  
dy & bloud to feed vpon in the  
remembrance of his bitter death:  
he that saith it is not so, doth hee  
beleue in Christ? Doth he not  
in effect say that Christ was not  
able to doe it, and by that reason  
that he was not omnipotent? For  
when the three Euangelists re-  
port it so plainly, and S. Paul  
offer them: Take eate this is my

body,

*body; that shall be deliuered for you: this is my bloud that shall bee shed for you. Mat. 26. Mar. 14. Luc. 22. 1. Cor. 11. What maketh a man to doubt but that it is so indeed? O you will say, I see nothing but Bread and Wine. If you should see his Body, no God a mercy if you did beleue it: But Christ saide to Thō. Thōu Thoumas dost beleue because thou hast seene: but happy are they that beleuen when they see not. Joh. 20.*

I pray you when y<sup>e</sup> three wise men came from the East to worship Christ, what did they see in him? Forsooth a young infant, not able to helpe himselfe, sucking his Mother, a poore Carpenters wife, and that in an Oxe Stable: yet they fell downe and worshipped him as God: Is it not as easie to beleue the body of

Christ is vnder the forme of bread, as that Almighty God himselfe was then vnder y<sup>e</sup> shape of a filly weake infant? O good Sisters, vnlasse you beleue, you shall neuer vnderstand: beleue once Christs wordes, and that hee is Almighty, and that hee is able to doe whatsoeuer he saith, and you will thinke that all is easie: recurre to the Catholicke Church, & be content to learne that which you knowe not, of them that will not for all the world deceiue you, & you shall finde exceeding comfort.

When Christ shall lay at the latter day, as it were in this manner, Was it not of my great kindnesse that I left vnto you mine owne body and bloud? and was it not of my exceeding goodnes and wildome to leaue  
it,

it, not in the forme of flesh and bloud, least your nature should abhoire it, but of bread and wine which can bee loathsome to no man? and you make me this gay recompence, saying that it was nothing but breade and wine, because you could cast nothing else in your mouth, and because your new Preachers tolde you so, whom I sent not? were not you christned in another faith? Did not my Church *which is my Spouse.* Apoc. 21. and *the pillar of Truth,* 1. Tim. 3. alwaies teach otherwayes? What haue you to say for your selues, but that you haue most vnkindlie abused that blessed Sacrament and heauenly mystery, and make mee a lyar, and deny my omniporencie, and therefore deserue eternall damnation with

all



all such as haue deceived you?

When Christ shall say this, will it not be a heauy case? when *S. Ciprian, S. Ambrose, S. Christostome, S. Augustine, S. Jerome, S. Gregory, S. Bernard*, all the old Fathers, now Saints in heauen, shall come and beare witnesse against you, and say that they taught otherwise? When your Bishoppes that are now partly dead, and partly in prison for the defending of this cause, shall condemne you because you did not followe their good example? When your owne Doctors and teachers shall not be able to answere for themselves, will it not be a pittifull case? But I hope better of you (good sisters) I cannot mistrust your good natures, but that you will be glad to learne the trueth: which

Almightry

Almighty God graunt vnto you for his deare Sonnes sake, who dyed for vs: and that I may heare some comfortable newes from you.

Doebut signifie vnto me that you are content, if any thing beauniffe, to be better instructed. Prooue me what I can say for any thing that troubleth your consciences: It shall be far better news vnto me, to receiue two lines from you to such a purpose, then to vnderstand that your husbands were made Lordes, and you Ladies. He is rich that is in the Catholicke Church, and he is honourable that is in the fauour of God. Sisters if I might doe you good to God-ward I wold not sticke to aduventure this body of mine to saue your soules, to come and

talke with you: my body is not more precious vnto mee then your soules: how you are disappointed, and what you would haue mee to doe for your sakes, let me vnderstand by the next. Deale wisely I pray you and warily, both for your owne sake, and for our good friend this bearer: It is not reason that for his good will, he should incurre any danger: God forbid, my trust is in your wisdom, that you will keepe this very close till hereafter, by reason of the great persecution.

The matter is weighty, and concerneth both you and this bearer very much: be wise and trusty, and deceiue not your Brother that loueth you as himselfe, and therefore wisheth by all meanes to doe you good. S.

*Paul*

*The loue of the Soule. 41*

*Paul saith : 1. Tim. 5. Hee that hath not regard of his owne kindred hath denied the Faith, and is worse then an Infidell. S. Chrysoftome vpon the same place writeth thus. If a man instruct strangers in the Faith, and suffer his owne kin to continue in their error with whom hee were likely to preuaile most, because they make most account of him, were hee not a most cruell and barbarous man ? For this cause I write vnto you, and wish you all grace and goodnes all Heauenly comfort : Last of all, and least of all, to prosper in this world, and yet I wish you that with all my heart at the pleasure of God.*

Other good thinge I haue none to send you but this, I will remaine in your debt for your gentle tokens. Commend me to

your

take with you: my body is not more precious vnto mee then your soules: how you are distressed, and what you would haue mee to doe for your sakes let me vnderstand by the next. Deale wisely I pray you and warily, both for your owne sake, and for our good friend the bearer: It is not reason that for his good will, he should incurre any danger: God forbid, my trust is in your wisdom, that you will keepe this very close till hereafter, by reason of the great persecution.

The matter is weighty, and concerneth both you and this bearer very much: be wise and trusty, and deceiue not your Brother that loueth you as himselfe, and therefore wisheth by all meanes to doe you good. S.

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Other good thinge I haue none to ſend you but this, I will remaine in your debt for your gentle tokens. Commend me to

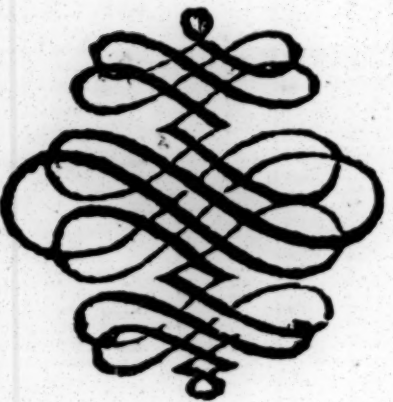
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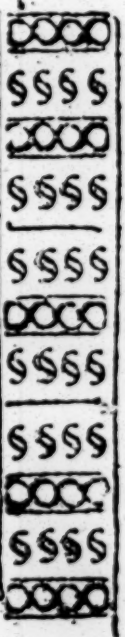
42 *The loue of the Soule.*

your felues, your louing husbands, and your little ones, and when you haue learned to beleeue right your felues, bring them vp accordingly, and teach them to feare God. Make much of this bearer I pray you, and saue him harmlesse by your wise and discret dealing. Al-  
mighty God preserue you,  
and by his holy spirit lead  
you into all truth,

Amen.

\*\*\*





A LETTER SENT  
TO AGENTLEMAN  
OF AVTHORITIE,  
touching his following the world,  
and assembling in Religion a-  
gainst his conscience and know-  
ledge.

**R**Ight Worshipfull, al-  
though your worldly  
Dignity, & the iust opi-  
nion of your great wis-  
dome compared with my con-  
traries, might seare me from wri-  
ting vnto you in this bold māner  
yet many thinges moued me, es-  
pecially my charity towards you  
to whome I am beholding for

causes

causes which you may reemember, and my duty towards God, whose good motion I hope it was, that I should tell you rather friendly then finely, plainly then curiously, that which your selfe doe know much better, but haue not cause so well to remember : *Because that vexation doth giue vnderstanding.* And *Man when hee was in honour did not vnderstand.* Psal. 48. Which difference in estate, maketh that the younger man for yeares and more simple for wit and knowledge, may notwithstanding sometime truely say with the Prophet: *Above ancient haue I vnderstood, because I haue inquired out thy Commandments.* Psal. 118.

Presupposing then that you are in conscience a Catholicke, and

and seeing that in outward shew you professe the contrary, I am bolde to reason familiarly with you, and to demand : whether you thinke it lawfull to beleue one thing inwardly, and to protest y contrary openly? and how you can auoide these euident scriptures : *With the heart wee beleue to Iustice* : But when there is necessary occasion : *With the mouth confession is made to saluation.* Hee that shall deny me before men, I also will deny him before my Father which is in Heauen. But if you thinke it vnlawfull so to do, (because you wote well it is condemned of olde in the heretickes called *Hellesainstes* and *Priscilianistes*) & yet doe against your owne perswasion, how answere you these places : *Blessed is hee that indorib not himselfe in*  
*that*



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*that which hee approneth. And, what soeuer is not of Faith is sinne: Rom. 6. That is (as St. Augustine and others expound it) reluctantē cōscientia: Our conscience striving against it. If neither y<sup>e</sup> one nor the other, but you are perswaded that a man may lawfully professe both Religions as time & Prince altereth: Besides y<sup>e</sup> it was the heresie of Basilides. πὸ ἀδιαφορεῖ as Nicephorus writeth: What interpretation haue you for these Scriptures: *Vsq̃ue quo claudicatis in vtramq̃ partem, &c.* 3. Reu. 18. 21. How long haunt you on both sides? If our Lord bee God? follow him: But if Baal? follow him. And againe: *Cor ingrediens duas vias &c.* A heart that goeth two wayes shall not haue successe, and the peruerse of heart shall be scandalized in them. Ecclē. 3. And: you can not*

*drinke*

drinke the chalice of our Lord, and  
the chalice of Devils: 1. cor. 10. 21  
you cannot serve two Masters. Hee  
that gathereth not with mee scatter-  
eth. And againe: Doth the foun-  
taine give forth at one hole sweete  
and sower water? And yet againe:  
But because thou art like warme  
and neither cold nor hote, I will be-  
gin to vomit thee out of my mouth.  
I neede not vrg the terrible  
threatnings your wisdom may  
earnestly consider of it. But it is  
possible that you mislike of cer-  
taine things in the Catholicke  
Religion which you would wish  
to bee otherwise, and conceiue  
a mixt Religion, compounded  
of that which is best in both.  
But Right Worshipfull, you  
are in mine opinion wiser  
then they who notwithstanding  
this singularity are  
esteemed

esteemed to be wile men, and of  
graue iudgement, but of the vn-  
wiser sort. You know conceal-  
ing things to bee disliked, ei-  
ther they pertaine to faith, or to  
manners : If these later offend,  
you wore what St. *Augustine*  
hath long agoone answered the  
Donatistes: *Tollerare ecclesiam,*  
*non probare, &c. That the Church*  
*doth tollerate, & not approue them*  
*and that there is so great quantity*  
*of chaffe that it couereth the corne,*  
*till bee come that hath the fanne*  
*in his hand to purge his floore.*

If any point of Doctrine a-  
gred vpon by the whole  
Church (which is alwayes di-  
rected by the holy Ghost)  
misliketh you? you may vpon  
deeper consideration, iustly feare  
least your selfe, or any other  
man in this case bee not a true

Catholicke, nor of that Church, out of which is no saluation: For that which is the ground of your faith in one point must consequently bee the ground of it in all the rest. So that if you beleue (as you do) the presence of Christ in y<sup>e</sup> blessed Sacrament, because the vniuersall Church out of the Scriptures hath so concluded: then if the same Church doe define any other Article, for example, *Of Purgatory, of praying to Saintes, of Pilgrimage, of Pardons, of Images,* you must in like manner beleue the same. If not, What authority doe you follow? what doe you make your ground? but your singular fancy, as in these, so in all the rest which you seeme to beleue.

Farre from the obedience which the Apostle teacheth:

C

Canri-

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Captiuating their vnderstanding  
to the obedience of Faith : And  
very wide from St. *Aussens* most  
learned and humble opinion. *I*  
*would not beleue the Gospell, ex-*  
*cept the authority of the Church*  
*did moue me.* Hee that saide so,  
would hee not also vpon occasi-  
on offered boldly, and confident-  
ly haue saide : I beleue there is  
Purgatory : that there are Par-  
dons in the Church : that wee  
may pray to Saintes, because the  
Church doth teach me to beleue  
so ? And if you aske him what  
Church, hee would send you to  
his long treatises against the *Do-*  
*matistes* & shew you as in a glasse  
a very liuely description of this  
present *САТНОЛІКВ РО-*  
*МАН ЧВРЧН.* No doubt  
the authority of the Church is  
either so necessary or so sufficient



a foundation to build vpon, that without the warrantise of it a man beleueth nothing, because he beleueth his owne braines: and withit, a man may & ought euen against humane reason beleue any thing, because it is the Oracle of the holy Ghost.

And in good sooth, it is a small reason to credite one Artifice and discredit another, both defined by the Church. As to say: this is golde and this is copper, both being tryed golde by the touch-stone: which is to say in plaine wordes, this I will, and this I will not. *Sic volo, sic iubeo, stat pro ratione voluntas.* Vn-naturall children, and therefore indeede no true children, that deuiedeth their Mother the Church, liking this, mistaking that: which is properly *deuidere*

*sententiam* : Euen as Salomon iudged most truly her to bee the false Mother, that required most impudently : Bee it neither to me; nor to thee : but let it be deuided. 3. REG. 3. *Quid prodest ? &c. What doth it profite thee* (saith St. Austen) if thou confesse our Lord, if thou honour God, if thou praise him if thou dost acknowledge his Sonne, and confesse him to sit at the right hand of the Father, and yet dost blasphem his Church ? And after hee had recired all the heresies before, and in his time, hee saith : *Omnis Christi annus catholicus &c.* Every Christian Catholicke ought not to beleue these things, but it followeth not that every one that beleueth not these things ought to thinke and account himselfe to be a Christian Catholike, for there may be many other heresies which are

not recyued up in this booke, any one of the which, whos neuer holder is not a Christian Catholicke. And therefore *Athenasius* in Symbolo saith: which (Catholicke saith) except euery one doe keepe who's vniuersall'e, without doubt bee *shall persue* euerlastingly. Thus much I haue said by the way, rather to you, then of you: because I haue knowne certaine learned and wise men of that mistaking and distinguishing humour.

But to you I will talke as to one that is in conscience a full Catholicke, and for outward behauiour may bee esteemed contrary. *St. Austen* exhorteth vs: *Amenus Dominum Deum nostrum, &c.* Let vs loue our Lord God, let vs loue his Church: Him as our Father, her as our Mother. This matrimony is knitt together with

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great charity. No man offendeth the one, and deserveth barres of the other. Let no man say, I goe to the Idols, and yet for all that I doe not forsake Gods Church: I am a Catholicke, holding thy Mother (in heart) and offending thy Father (in fact openly) &c. I need not tell you, that to communicate with Idolaters and with hereticks is all one, *Quia omnis haereticus Idolum est* (as Statorem ens. Because all hereticke (as S. Hierome saith) is the Idoll of her followers. And therefore St. Austin declaring the danger of the one to be more then the other, saith: *Ab illis qui longe sunt &c. We may easily beware of those that be a far off, for he doth not so one deceive mee, which saith, Come adore the Idoll: he is very far from me. Art thou a Christian? I am a Christian saith he:*

he: he is nere to me: he is against me euen at hand: red:em thy soule in peace from those which are nere vnto thee. S. Ambrose saith: Eternomine G<sup>d</sup>. Thy persecute the Church vnder the name of a Brother, but not brotherly: truly they d fire toward vs with their murthering sword vnder the chosen name of a Christian, and a certain fained Brother-hood of faith.

Now if y prentend name of a Christian doth so easily procure credite to false doctrine, What doth the name of a Catholick to perswade eronious opinions? w I beseech you cōsider deeply. For a Catholicke you are esteemed, and learned & wise: Many good meaning men that gladly would doe well, doe depend vpon you, harken what you say, looke what you do, and because



they are determined to follow you, by your doing ill and saying worle, you doe pittifully infect many hearts, either with error or dissimulation, and wound their soules to euerlasting death: and that because they count you a Catholicke, and therefore are perswaded, that you will not teach them amisse.

Surely, if Hæresie should choose persons for her cōmendation, there could bee no greater policy, then to hire such as among the simple are accounted for wise Catholicks, and of them to be so esteemed, as indeed you are. But alas so bee a flaueto hæreticall aduancements doth not become a wise man: and so great contempt of Christ and his Church can not stand with the name of a Catholicke: Be-

sides that, the danger thereof is terrible, and with little consideration may iustly make a stony heart to quake and tremble. For what will you alledge at the latter day? or vnder what name will you plead for your saluation? *When hee shall render euery man according to his workes.* mat. 6. 27. That you are a Christian? But Christ will answer: *Non agnoscō nomen meum, &c.* I doe not acknowledge my name, where I doe not acknowledge my doctrine. That you are a Catholicke. But Christ will say, if thou sawest a theefe, thou runnest after him. And my name through you is blasphemed amongst heretickes. And of close dissenting / ioholickes, their belly is filled with my secrets. Psal. 16. When our sweet Sauiour (who made that notable confession

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for euery one of vs before *Pontius Pilate*) shall thus say vnto you that you dare not confesse him, will you not then wish that you had prayed with the Prophet: *Take not away out of my mouth the worde of truth utterly: psal. 118.* And that you had done with the Prophet: *I haue not hid thy truth from the great Council.* And: *Lo I will not stay my lips, Lord thou hast knowne. ps. 30.*

Looke well vpon your person your calling, your place, what a foule example it is to others, and when such a man doth (I will not say) further, but collerate only & dissemble faile Religion. Woe bee to the world for scandals. *St. Aust.* hath a place much worthy of your consideration. *Si indifferenter habueris errorem tuum &c.* If I (being a guide of others)

others) should make it (in the weaker sort) a matter indifferent: to bee of your error, then the strong in faith would note it, and thinke it were no matter of importance to fall into hereſie. Therefore when a-ny commodity that the world might proffer by changing of his Religion: the strong prone to periſh would ſtraight ſay to me: Tisſh, God is on this ſide, and that ſide, there is no difference, men onely falling at variance about the matter, haue made: all this ado. God may be ſerued on each hand. If ſome Donariſt (ſo was the ſect of ſt time called, as now Proteſtant or Caluiſiſt) ſhould happily ſay vnto him, I will not beſtow my daughter vpon thee, except thou wilt be of our ſecte, ſuch a one had need to take good heed & ſay, if it were no hurt, but an indifferent matter to be of the Donariſts party

When our Pastors would not see a  
 so many things against them, they  
 would not busie themselves so much  
 about that error. Therefore we cease  
 and hold our peace, because will say all  
 contrary: Surely if it were so in a  
 thing to be of the Sect or part of  
 Donat, our Pastors would speake  
 against it: would reprove them:  
 would seeke to winne them: if they  
 erred, they would reuoke them, if  
 they be lost, they would seeke them.

If it be such a block for other  
 men to stumble at, when the  
 learned and wise doth not con-  
 fute hartsie? what is it when he  
 followeth it himselfe, & dissem-  
 blingly praileth it? Alas you  
 cannot deny, but that you doe  
 so. And so through thy knowledge,  
 the weak brother shall perishe for  
 whom Christ hath dyed. I. Cor. 8.  
 St. Cyrian bringeth in children,

whose



whole Parentes example made them deny Christ, pleading for themselves at the day of Iudgement, in this manner. *Arg. Ep. 23 Nos nihil fecimus, &c. Wee our selves did nothing: we forsooke not of our owne accord the meate and cup of our Lord, and hastened to trophare contagions: other mens faithlesnes destroyed vs. Wee felt our Parents murderers of vs their owne children, they for vs denyed, the Church our Mother, they forsooke God our Father, that being in our young & unskilfull yeares, and wholly ignorant of the wickednes, we might be intangled by others in the fellowship of the sinne and bee intrapped by other mens fraude.*

If young children may thus accule their naturall Parentes, or such as were their bingers vp, in the case of Idolatry? may not

the

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the simple and ignorant people  
impute their damnation to such  
as are their Rulers in the case of  
heresie? I will not dispute how  
the crimes doe differ to commit  
Idolaty & to countenance and  
further heresie, both against a  
mans conscience, but because dis-  
simulation is the least of them,  
& *scandalizare fratres* is an hor-  
rible sinne, therefore the autho-  
rities which I serued sometimes a-  
gainst the one, may now be ap-  
plied against the other. *S. Augustine*  
saith. *Apparet illud esse &c.* It is  
evident that wee be forbidden to use  
any thing whatsoeuer for the honor  
of strange Gods, or in such sort as  
we may be thought to use it to that  
end, so taking it, that though we in  
our heartes condemne it, we yet pro-  
uoke them that see not our myndes  
to follow the same. *Ex. 154.* And

again speaking of Seneca: *Eo dānablinus* &c. He did so much more dānably worship Idols, for that he so did those things which he did in faith & shew only, that the people might think he did the truly & unfainedly.

For how shall I people iudge, but according as they see and heare? If a good meaning or interpretation would serue, Peter might haue said, (as some olde writers excused him) that dicendo, *Nescio hominem*, &c. saying: I know not the man, hee meant I know him not for a pure man, but for God, made man. Theop. iu. c. 22. lū. But: Cum totum fidei &c. Seeing the whole Sacrament of faith is knowne to consist in the confession of Christ his name, he shall be deemed to deny him that seeketh deceitfull & vaine shifts for his excuse, & he that would be cōpied to haue satisfied

or fulfilled Lawes or Statutes promulgated against the Gospell, in that he must bee adiudged to haue obeyed them, that bee would haue himselfe seeme to haue done it. And therefore constant Eleazarus would not eate, no not lawfull meats, least it should be thought hee did eate meates vnlawfull. I appeale to your conscience orderly (for what need I vrge euident places) whether these authorities doe not concerne you? St. Ambrose saith: *Licet ribisur in negotio, &c.* It is lawfull for thee in a money matter onely to hold thy peace, though it were the part of a constant man euen therein, also to stand in a matter of equity: But in the cause of God, where communion or fellowship in faith is in perill; euen to dissemble is no small sinne.

O but it is good wil dome to

main-

maintaine credit in euery world  
and to loofe neither wealth nor  
estimation I wonder that any  
wise man should thinke so.  
Much like as *Caro Triensis*  
thought it great man-hood to  
kill himselfe : and the secular  
Poet calleth it *Carnis nobile le-  
tum* : *Caro his noble darth* :  
Whereas *S. Austen* proueth it to  
haue been dastardly cowardnes,  
and womanish pucillanimity :  
Right so that worldly wildome,  
*Is foolishnes with God* : vnllesse a  
Christian man may say with the  
vnchristened and prophane O-  
rator : *Seruire temporibus sapien-  
tis semper est habitum* : *It was al-  
wayes counted wisdom to apply  
himselfe vnto the time.* And : *Non  
idem semper dicere, &c.* We ought  
not to speake the same thing al-  
wayes, but to approoue the same

thing



thing still. And : *Quem fugam*  
*scio, &c. I know whom I should fly:*  
*but I knowe not to whom to flye.* O  
 but we are commanded to obey  
 our Princes : I neede not tell you  
 how far and in what degrees : S.  
*Peter & S. Iohn* tell you by their  
 example the case must be limited.  
 I will only put you in minde  
 in the Church : and as it were  
 holde you the booke to reade  
 how they haue dealt with Prin-  
 ces and Potentates vpon the like  
 occasion : what vehement per-  
 swasions, most manifestly they  
 resisted for his sake : *Who is ter-  
 rible and taketh away the spirit of*  
*Princes, terrible to the Kinges of*  
*the earth.* Psal. 25.

*Theodoretus* writeth thus : *Cum*  
*Præfectus ( Modestus ) Casarens*  
*venisset, &c. When the Lieutenant*

*was*

was come to Cæſaria, hee called  
for Baſill the great, and receiued  
him honorably, and by a ſweete and  
gentle ſpeech exhorted him to yeld  
to the time, and not upon too curi-  
ous obſervation of ſome pointes of no  
great waight to betray ſo many and  
ſo great Churches, promiſing him  
withall to reconcile him to the Em-  
perours favour, and affirming that  
much good might come thereof to  
many. To whom this diuine man  
anſwered, that his tale were fit to  
perſwade Children and ſuch others,  
which would eaſily like of ſuch  
offers: But that thoſe which are  
brought vpp in Holy writ, can-  
not ſuffer one ſyllable of Heauenly  
Doctrin and Lawes to bee betray-  
ed, but for defence thereof would  
embrace, if neede require, any  
kinde of death. As for the amnye  
of the Emperour, if it might bee had

with

with pety, I much would esteeme it, but without that I say it is pernicious. May it please you to read a little after the constant confession of the Priestes and Deacons of *Alexandria*, being exhorted by *Magnus* the Count: *Ut animum fidem, &c. To betray their Ancestors faith received of the Apostles by succession of the Fathers, affirming that Valens the most clement Emperour would be much pleased thereby. Lastly with great vehemency of speech & loude voyce hee uttered these wordes: O miserable men, obey, assent to the Arians opinion, for though your Religion were true, the diuine Maistie would pardon, seeing you fall not from it willingly, but of necessity compelled: for there is euer iust excuse to them that offend by necessity, though when a man falleth willingly*

*he cannot bee without blame. Read the place and marke how little they esteemed these worldly persuasions, which I haue therefore recited at large, because the world is prone now adayes, not onely to vse, but also to follow the like inchauntements.*

But must the Prince needs bee soothed? then *Symeones* an Archbishop of *Persia* is without cause praised in the Ecclesiasticall histories. *Soro. lib. 1. cap. 8. Qui introductus ad Saporem etc. Who being brought to King Sapor to give an accompt of his faith, neither was any whit afraid, neither adored the King: whereat the King being offended, demanded why he now did not his duety to him as at other times before he had done? To whom Symeon, I was not sayed be before brought to your presence to renounce*

*the*

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*the true God, and therefore then I refused not to doe due honour to the King, but now it is not lawfull to doe the same, for now I come to combat for piety and our Religion.*

Thus to obserue times (Right Wor:) was good wisdom so to honour the Prince at one time, that God not dishonoured be at another time. This was to render to Caesar the things that are Cæsars: and the things that are Gods to God. O that all Prelates, and rulers, in worldly consideration worthy men, would learne by these examples and the like, to teach Princes. rather then to be taught by them: to bee stout in Gods cause: and so happily to winne both the Prince and the people, rather then by the contrary to peruert them. Will you haue an example of such lamentable

table



cable consequents? *Vlphilas Gothorum* Episcopus &c. Theod. li 4. cap. 32. *Vlphilas* Bisshop of the Gothes whose wordes the people counted of as of very Lawes, being corrupted of *Eudoxius* by many, so perswaded those his barbarous men not by any reason but by his authority only, that betwixt the Catholicks and the Arians there was in Doctrine no difference: that they affirme the Father to bee greater then the Sonne, but yet will say that the Son is a creature. Like as if an heretike Superintendent should aske a dissenting Catholicke: dost thou beleue, that Christ is in the Sacrament? No forsooth: and faith no more but meaneth he is not there visibly and fleshly: were not this to say as the haereticke would haue? And if some learned man would teach  
in

in this case that hee might say so very well, were it not a damnable lesson both to Maister and Scholler? Your learning & your wisdom knoweth it were so.

But will you giue me leaue to bring one example more of the peoples dangerous error through the scandalous demeanour of Catholics? *Misnus* and *Viralis* sent to *Constantinople* from the Bishop of *Rome* to examine the case of one *Peter* esteemed an heretick, dealt so coldly in the matter, and kept such familiar company with the heretickes: *Veritate* &c. That by their meanes, many simple men were brought into error by the heretickes, who sticked not to affirme that *Peter* was admitted, by the Bishop of *Rome* to his Communion. And because I speake of yeelding to Princes, the selfe

same history relleth that *Acacius* the Bishop of Constantinople (otherwise a worthy man) was iudged by the Counsaile of Calcedon *gravissimo crimine dignus*, worthy of a most grievous fault, because he did not tel *Zeno* the Emperour which communicated with *Peter*, the Counsailes sentence upon him, *Cum certissimè si modo amaret Zenonem, &c. Videretur, si he bad loved the Emperour Zeno, he should have done that, but he had a greater desire to satisfie the Emperours minde, then to advance the faith.* He saw that the Emperour had preferred him, & therefore to gratifie his Maiesty, dissembled what was done in the Counsaile, and himselfe communicated with him. But it was swall to the Emperours honour to haue such a friend & would not deale plainly,

D

as

as it appeareth by the Story.

*Themistius* the Philosopher speaking of the *Acacians*, & applied themselves to the Emperours pleasure (*Ionianus*) against their conscience saith: *Assentatores non Deum sed purpurā coluisse, &c.* That those flatterers did not worship God, but the Emperor: and were like to Euripus, which runneth one while this way, another while that way. Vndoubtedly besides that, dissimulation is an horrible offence toward God, besides the euil examples ministred thereby, to the simple, & the punishment due for so many soules miscaryed: vndoubtedly I say a knowne disssembler is neuer well thought of, yea he is alwaies secretly misliked of the same potentats who he thinketh by soothing & yeilding to gratifie. And it is certain

that

that among themſelues they ſelt  
at ſuch counterfeits. As *Oſtavius*  
*Auguſtus* drinking to a friend of  
his, taxed one that ſate preſent,  
ſaying: *Proditiorem amo, Prodi-  
tores non laudo.* I loue the betray-  
ing of treaſon, but I doe not  
praiſe the betrayes thereof.

And heere I remember the ter-  
rible ſtory of *Conſtantine* the  
faſe Biſhop of *Conſtantinople*,  
who hauing yeilded to the Em-  
perour againſt Images, & vterly  
abjuring them, and conſented to  
the excommunicatiō of *Iohn Chri-  
ſtoſoras* (otherwiſe) *S. Damascene*  
and other holy men for the ſame  
matter, notwithstanding ſell in-  
to ſuch diſpleaſure and diſgrace,  
that as it is long, ſo it is lothſom  
and pittifull to tell what diſho-  
nourable reproach he ſuſtained  
before all the people where he



had beene Bishop, not one of them all mourning or lamenting his case, because of his inconstancy & doublenes: for euen vntill his miserable death the wretched man said whatsoeuer they would haue him, hoping thereby to win fauour, but it fell out far otherwise, for the wicked Emperor sending to him certain of his nobles caused him to be questioned withall thus: What sayest thou of our faith, and the Counsaile that we held? You beleine well Sir sayeth he, & the Counsaile was good; thinking by these words to please the Emperor: but they straight answered him; we will not heare these things of thy polluted mouth: from hence forth therfore goe downe into darkenes, and so hauing that sentence giuen vpon him, he descended into the places where wild beasts use to be kept, and

there

*there was beheaded. So that in this man (as in all double dealers) is, and shall be verified the prophesie of Sophon. 1. I will destroy those which sweare by our Lord, and by Melchon: By their Lord (lod in heart, and the Idoll, or (as in the Hebrewes) in their King with tongue and lippes.*

Contrariwise when a graue person will deale plainly & resist the fancy of his Prince, although he might thereby incurre displeasure, & thing hath greater commodities then may easily be esteemed, that is so glorious in heaven, and heroically upon earth, as might moue a man in many respects exceedingly. To omit all others, the aboue named *Constantine* shall iustice to declare what wisdom it is in time and place mildly to mortifie the

Princes humour: Who being asked of the Emperour ( named also Constantine ) *Medo quid nos laderet, si dixerimus θεοτερον Χριστορον: Well, what hurt would it do us if we should call our blessed Lady the Mother of Christ? for the Catholicke called her Gods Mother, and the Nestorians would not so doe, but called her Christs mother onely ) But the Bishop Constantine embracing the Emperour said: Oh my Lord haue pity, let not that terme be vsed to thy defiling: doest thou not see how Nestorinus is published & proclaymed as accursed by the whole Church? who answered & said: I asked the question but for my learning onely, it was but to thee spoken. Is it not very plaine heere, that if the Patriarch had soothed him in this, as he did afterwards in other things*

a great part of the world had bene in danger of *Necrosisme*? But when he heard the matter gainesaid, he excused himselfe, and was ashamed y<sup>e</sup> he had moved the question: Such a vertue it is to deale discretely & religiously betwene God & Princes, that we alwaies remember *It is good rather to hope in our Lord, then to hope in Princes.* Thus I haue rudely and briefly, but truly and charitably set down before your eyes diuers examples, if it may please god to giue you heauenly vnderstanding by some one or other of them to see your owne fault, and to repent before the dreadfull accompt, w<sup>ch</sup> you must needs make so much the sooner, the elder that you are. Doe not conceiue I beseech you that by these sundry histories I meant to

describē your person, good Sir I pray you take me not amisse. If by the vniuersall view of other mens naughty demeanor you do the better perceiue whatsoeuer little or great fault is in your selfe (as by the Preachers generall Sermon, we doe all the better espye our owne defects) that is my meaning, that was my purpose. If my manner of vtterance doe offend, pardon lacke of skill, or thinke that I was rather occupied about the matter, then curious in the arte. If you will needs thinke that I touch you sometime more then was need: let the chidings of a friend preuaile more with your good nature and wisdomē, then y<sup>e</sup> killies of an enemy.

For learning or wildome, I am not worthy to counsell you, but of duty and good will I pre-

sume



sume to exhort you, so earnestly  
as I doe sincerely honour and  
loue you, desiring you to con-  
sider how much Christ hath many  
wayes done for you. *What then  
will you render to our Lord, for all  
that hee hath rendered to you: Psal.*  
*115.* Will you dye for his sake?  
*Spiritus promptus, caro infirma:*  
*The spirit is prompt, but the flesh is*  
*infirme.* mat. 26. That is not re-  
quired at your hand. *Nondum*  
*usq; ad firmam resistimus: Wee have*  
*not yet resisted unto blood.* heb. 12.  
Will you forsake all and become  
a beggar? *Si vis perfectus esse, va-*  
*de et vende omnia et sequere me:*  
*If thou wilt bee perfect, goe sell the*  
*the thinges that thou hast, and fol-*  
*low mee.* mat. 19. 21. But neither  
is that of necessity. Will you  
suffer imprisonment? And at mid-  
night *Paul and Silas* praying, did

praise God : when their teete  
 were fast in the stockes in the in-  
 ner prison. Act. 16. But wee see  
 that many earnest Catholickes  
 haue also their liberty. Will you  
 goe into banishment and liue in  
 a Cathlick Countrey? *When they  
 shall persecute you in this Countrey,  
 flye into another.* Mat. 20. And yet  
 a man with wisdom may liue al-  
 so quietly at home. Will you  
 then for Christ his sake leaue  
 your liuing onely, and liue still  
 worshipfully vpon your stocke?  
 To holde your peace vnlesse you  
 be vrged to confesse your faith:  
 to preferre harefie and further it,  
 neither by worde nor dedde?  
 What may a man doe lesse that  
 will doe anything for his sweete  
 Sauiour and mercifull Redeem-  
 er? *What permutation shall a  
 man giue for his soule?* Mat. 19. 16.

If

If you had liued in the Primitive world, when you must either haue denied Christ, or suffer a long death full of exquisite torments, what would you haue done? Whereas now so little losse a little before the time, of some little temporalities, maketh you not onely deny your Religion, but to maintaine the contrary? And yet you may remember well: much shall bee required of him that hath much. And *Potentes potenter tormenta patientur.* The mighty shall mightily suffer torments Sap. 6. And: *Woe to him by whome scandalls come.* Luc. 17. 1. And shall they not all knowe that worke wickednes that denoure my people as they would eate bread? Psal. 13. And St. Austen saith In Psal. 52. *Cum sis malum esse quod facis &c.*

When thou doest knowe that thou is  
 ill which thou doest, and yet for all  
 that doest it, doest thou not goe down  
 to Hell, aline? But I will not haue  
 you feare onely: *Perfecta chari-  
 tas, forasmitur timorem. Perfecta  
 charitas castet* without feare. Where-  
 fore Good Sir, as you are not  
 without cause esteemed wise, so  
 employ it to his honour who gi-  
 ueth all wisdom. Be content to  
 be a foole to the world, that you  
 may become heauenly wise St.  
*Ambrose, S. Basill, S. Chrysostome*  
 were wise men; thinke what  
 they haue gone long agoe, and  
 would doe in your case. Follow  
 them, and be not seruant to them  
 that are the seruants of naughti-  
 nes: that say in effect, *Edamur  
 cibamus, eras moriemur. Let vs  
 eate and drinke for to morrow we  
 shall dye. 1. cor. 15. 32.* If that

were

were the way to Heauen, to follow all worldes, all Religions, all Princes, to bee still in fauour, to sleepe in a whole skin, to loofe nothing which way fouer the winde bloweth. Surely many men could wisely doe all this, that now are esteemed for very fooles: but, of such as in the last Iudgement shall howle and cry out for very anguish & confusio: *Wee senselesse esteemed their life madnes, and their end without honour: Behold how they are compted among the children of God; and their lot is among the Saints.* Sap. 5.

This that I haue said is in truth nothing, in respect of the matter, but in respect of your wisdom it is much. I beseech God to add more then I can write or thinke, of his holy spirit which may lead you, *In semitam rectā & ostendat*



*tibi viam in quambules* : In the right path, and shew the way in the which you ought to walke. As for me, I am in this case to you as one y<sup>e</sup> carrieth the candle, or opening the gate before his master. I seeke no thanke by this my seruice, as knoweth God : onely I quake to thinke of my freinds damnation : and therefore I cry out vnto you and make a noyse, such as I can in this my infancie. *Nam neq<sup>ue</sup> qui plantat est aliquid, neq<sup>ue</sup> qui rigat sed quidam incrementum, Deus.* For neither hee that planteth is anything, nor hee that watereth, but hee that giveth the increase, God. 1. cor. 3. Christ our Sauiour keep your wor-  
ship in long and good  
health.



# CATHOLICKE QUESTIONS TOTHE PROTESTANTS.

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I Pray the Protestant beare with mee,  
to aske thee questions two or three,  
And if an answer thou canst make,  
more of thy counsaile I will take.  
Many and sundry sectes appeare,  
now in the world farre and neare,  
The Protestant, the Puritan,  
the Calvinist, the Zwinglian,  
The Brownings, & the Family of Loue,  
and many more which I can proue,  
And the Roman Faith trulie,  
which you doe call Papistrie.  
All these in very deede,  
rehearse all Articles in the Creede,  
And euery one of them saith,  
that theirs is the Catholicke Faith.  
How should I among all these,  
knowe the truth from fained lyces,  
For euery one confesse Iesu,  
saying that there faith is true.

Pur

But this is it that I deeſeeke,  
to know the Church Catholicke:  
The communion or the company,  
of Holy men in vniuy.

CATHOLICKE.

**I**N your Bible I haue read,  
the Church muſt through y<sup>e</sup> world  
bee ſpread,  
For Chriſt his Apoſtles ſent,  
with power and eke cōmandement:  
That to all Nations they ſhould goe,  
to Preach and to Baptize alſo,  
Who hath done this to know I wiſh,  
for that is ſure the Church of Chriſt.  
And for example let me know,  
and if thou canſt I pray the ſhow:  
What company did take in hand,  
the firſt conuerſion of our Land.  
And all Countreyes euey where,  
throughout the world faite & neare,  
If this were not the Church of Rome,  
then will I bee conuerted loone.  
Saint Paul in his Epiſtle ſaith,  
the Romans had the Catholick faith,  
Saying it was renewed,  
ſpoken of and publiſhed,  
Throughout the world ouer all,

Catho-

Catholike Vniuersall;  
If yours were euer so,  
then to your Churches I will goe.  
So saith the Prophet Malachie,  
there shall be offered faire and nie,  
A cleane Oblation and Sacrifice,  
from the place the Sonne doth rise,  
To the going downe of the same,  
and what is that, I pray the name,  
If it be not the holy Masse,  
it bee a Protestant as I was.  
In the eighteenth Psalm I found,  
the whole world should heare there  
sounded.  
If this marke you doe not want,  
then presently I will recant.

C O N T I N V A N C E.

**T**His is another marke most sure,  
the faith of Christ must still endure  
According as our Sauiour said,  
when for St. Peter hee had pray'd.  
Simon thy faith shall neuer faile,  
the gates of Hell shall not preuaile,  
The holy Ghost your comforter,  
shall remaine with you for euer.  
And I my selfe your surest friend,  
will be with you vnto the end.

St.

St. Paul hath the like speech,  
 there shall be alwayes men to preach,  
 Apostles, Doctors, and the like,  
 in the Church Catholike: (Rome,  
 If these were not in the Church of  
 then will I bee converted soone.

## V I S I B L E.

**T**His is another marke most cleare,  
 the Church of God mult stll ap-  
 As a Citie vpon a hill,  
 scene and continue still.  
 As a light on a candle-sticke,  
 such is the Church Catholike.  
 Our Sauiour saith if one offend,  
 and will not be ruled by his friend,  
 Tell the Church without delay,  
 and if he will not then obey,  
 Doe thou esteeme such a man,  
 an Heathen or a Publican.  
 Is not the Church wherein we see,  
 two hundred Bishops thirry three,  
 To haue succeeded each other,  
 since the time of St. Peter.  
 Shew me this marke in you,  
 and I will say your faith is true:  
 If it bee not in the Church of Rome,  
 then will I be converted soone.



V N I T Y.

**T** His is another marke truly,  
the Church must haue Vnity,  
As our Sauiour hath foretolde,  
one shepheard, and one folde.  
One is my Spouse, one is my Loue,  
one is my darling and my Doue.  
This is his house, and at sometime,  
he doth resemble it to a Vine.  
His Father is the husband-man,  
a branch is euery Christian,  
This is my body my Riscall,  
the which he doth his Kingdome call.  
Whereof se Peter haeth the keyes,  
and his successors hath alwayes.  
This is the pillar and ground,  
wherein all truth is to be found;  
So likewise St. Paul saith,  
one Baptisme, and one Faith,  
And our Lord Iesu,  
haue no dissention among you:  
Shew me any company,  
that in all pointes doth agree:  
Except the holy Church of Rome,  
then will I bee conuerted soone.

H O L Y.

## H O L Y.

**T**His you say in very deepe, Creed,  
when you rehearse the Nicene  
One Church Catholicke,  
Holy and Apostolicke.

This is another marke truly,  
the Church of God must be holy.

Holy Men, holy Service,  
Ceremonies, and Sacrifice.

Sacraments and Holy-dayes,  
are obserued in her alwayes

As for the Saints and Martyrs all, (call,  
and Virgins which you Saints doe  
Whose names are in your Callender,  
when liued they and where,

In what Religion was it they dyed,  
by whome were they conuized,  
If it were not your companie,  
then is your faith an haeresie.

## H E R E T I C K E S

**O** Vr Sauour warneth vs to haue care  
and of false Prophets: to beware,  
That in his name should come,  
not sent, yet they would runne.  
Theeues not entering by the doore,  
that kill and steale, and keepe a store,  
Wolues in sheepes cloathing, (thing:  
that kill the soulles, and steale the ty-

Thistles,

Thistles, thornes, corrupting ground,  
on whom no good fruites is found,  
Living after their lusts truly,  
whose God is their owne belly.  
Dogges, Foxes, Masters of lyes,  
that new sectes will still deuise,  
Bringing in dissention,  
and heape to them selues perdition.  
These markes agree with you,  
more then the Pagan, Turke, or Jew,  
For they deny the name of Christ,  
and counterfeite no Christian Priest.  
You say your faith did appeare,  
for the first six hundred yeare,  
But tell me if that you can,  
when Papistrie first began.  
Where were the seruants of the Lord,  
that none of the durst speake a word:  
Where were the feeders of the sheepe,  
what were they all to sound a sleepe,  
That none of them could open mouth,  
once to defend the knowne truth?  
Did st. Peters faith faile?  
did the gates of Hell preuaile?  
Did the salte loose his saueur?  
was the Spoule out of fauour?  
Was the Pillar ouerthrowne, (knowne?  
by whome all truth was to bee

By

94 *Catholicke questions*

By this you would proue plaine,  
all Christs promises to be vaine,  
Saying Heauen and Earth shall passe in-  
deede,

but of his worde no ior we read.

Where haue you bene so long a time?  
to whome did your light shine?

Where did your principall Pastor sit?  
who kept your keyes, who fed your  
sheepe.

Shew some Churches you haue built,  
I can shew many you haue spilt?  
Were all damned eternally,

that were not of your company?  
How might a man haue found you out,  
to haue tryall in matters of doubt?  
When no such company did appeare,  
for so many hundred yeare,

Till Luther a lying Frier,  
on whome the Deuill had desire,  
Broke his vowe and married a Nunne,  
and then your Heretic first begonne.

And fauoured in Saxony,  
by a Duke that loued liberty;  
And in King Edwards time truly,  
it first infected our Country.

For a thousand yeares you say,  
that Papistry did beare the way;

And

And during all that space,  
no Protestants durst shew his face.  
Who kept the holy Scriptures then,  
from the handes of wicked men?  
Who had authority to ordaine,  
or make Priests or Bishops againe?  
For he that erreth without order,  
as a theefe doth kill and murder;  
Hee is a Wolfe and no Priest,  
an enemy to our Saviour Christ.  
And one thing doth make me muse,  
that no Priest you did refuse,  
Ordered by the Church of Rome,  
but he was accepted soone.  
If hee would say your new Service,  
he should haue a Benefice;  
Without any further order,  
and accounted for the better.  
How may shee make a lawfull Priest,  
if shee be not the Church of Christ?  
Answer this if that you can,  
and I will bee a Protestant.  
But whiles your answer you deuise,  
I counsaile all men that are wise,  
To holde the Faith maintained heere,  
the pace of a thousand yeare,  
Brought to vs English-men,  
by our Apostle St. Austen.

Who



Who from Rome was hither sent,  
when Ethelbert was King of Kent,  
Who learned his faith of Gregorie,  
which faith was kept successfully,  
By threescore Bishops and three,  
from St. Peters time we see;  
Who learned his faith of Christ Iesu,  
who is the Sonne of God most true.  
To him be all honour and praise,  
Who doth defend his Church alwayes.

FINIS.

